

*One Blow more against Antichrist's Ministers, the Downfall of whose Ministry hastens.*

*With an EPISTLE of Love and good Will to the QUAKERS in general, being a further Discovery of the new start-up Kingdom of Antichrist, among those called Elders and Teachers among the Quakers.*

**M**Y Brethren and Fellow-Creatures, think it not strange that I write unto you after this manner as following: For you may read how that false Doctrines were preached in the Apostles days by the heaps of Teachers among the Brethren, and also how many thousands of *Jews* there were which had believed, and yet were all zealous for Circumcision, and the Law of *Moses*, the which things by the Death of Christ were all ended. For Antichrist had entred their Heaps of Teachers, and the Brethren were deceived by them; and poor *Paul's* Doctrine, that he had preached by the Elders and Brethren at *Jerusalem* could not be owned; for he had preached down outward Circumcision, and also the Law of *Moses*, Acts 21. Yea, and *Paul* himself by following the Counsel of the Elders was subtilly betrayed, by going into the Temple to purify himself; for he thereby did weaken his own Testimony, and also strengthened the many thousands in their following *Moses* Laws, and the Customs which were all ended, Acts 21. from vers. 20, to the 25th. For now the Teachers in those days had taught the Brethren, that *except they were circumcised, and kept the Law of Moses, they could not be saved*, Acts 15. And those Doctrines being embraced, the People were deceived, and also they of *Galatia* were bewitched, and those of *Asia* were all turned from the Truth that formerly they had

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received; and so both *Paul's* Labour and Testimony was made void; as to the Work of the Ministry wherein he had laboured fourteen years. And all was by false Doctrines, preached by them who stood to uphold Circumcision, and the Law of *Moses*. And also *Paul* the Aged was judged by them of the Circumcision, that he had not walked orderly, and according to the Law of *Moses*, because he had preached down Circumcision, and also the outward Law; for now they of the Circumcision had preached up those things which *Paul* had preached down, and by the Death of the visible Man *Christ*, the Son of God, were all ended. Therefore it was no marvel that *Paul* wrote to the Brethren, and told them, that Satan was transformed in his Ministers, and that Satan had also transformed himself into an Angel of Light. Therefore, you Elders, and you that are Teachers of others, do but look back a little, and consider how Antichrist had entred the Elders at *Jerusalem*, and how by their false Doctrines the People were deceived. And it is as greatly to be feared, that he hath also entred those that are called Elders in *London*, and elsewhere; who call themselves Judges and Counsellors, wise Men and Prophets, Fathers, and Sons of God. Yea, I do not only fear the thing, as concerning Antichrist being entred in amongst them; but I do also believe it, and this I can prove by several false Doctrines, that are both written, printed, and also preached by you.

The first false Doctrine that I shall mention was written to me in a Paper, signed with six Names, and given to me that I should sign it also, the which I refused to do. The Writing was concerning the Effect of the Death of *Christ*, the Doctrine as followeth, the Words are these, to wit, *That by Christ all that believe are justified from all things, from which they could not be justified by the Law of Moses, Acts 13.*

39. Now this was true Doctrine, as preached by *Paul* in those days to them that were under outward Circumcision and *Moses's* Law; but false Doctrine held forth by you Gentiles, to the Gentiles who never came under outward Circumcision; First, because we were never under *Moses's* Law, nor yet Circumcision: Secondly, therefore cannot expect to be justified by the Law: Thirdly, nor yet justified from the Law by the Death of *Christ*, because that we Gentiles were never under *Moses's* Law, nor yet had any Command for the observing of it.

The second false Doctrine, by you preached, and also printed, is, *That the Seed, Spirit, Word, or God, is both in Prison, Bondage, and Captivity in the Sons and Daughters of Men.*

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The third false Doctrine. Again you say, *That the Ministry or Declaration is to the Seed, that the Seed or Witness of God may be reached to in those that bear your Declaration.*

The fourth false Doctrine, *That so the Seed, Spirit, or Witness for God may be quickned in those that bear you, and also may come to be raised out of Bondage and Captivity in the Sons of Men, who have kept the Seed in Prison.*

The fifth false Doctrine, *That so the Seed or Witness of God may both arise in Power, and with Power, and so take the Dominion over all that is in Man, the which hath kept the Seed or Spirit of God in Bindage and Captivity.*

The sixth false Doctrine. Again you say, *That those that are not justified by the Witness of God in Friends, they are condemned of it in themselves.*

The 7th false Doctrine. And also, *That those that are unreconciled to the Church, are unreconciled to God.*

The 8th false Doctrine. Again you say, *That the Blessing is to the Seed, and that the Seed hath Right to inherit the Blessing: But now the Seed, that is the Spirit, Word, or God; and God is everlastingly happy and blessed in himself, without either beginning of Days, or end of Life; and the Blessing is in the Seed, and so from the Seed to both Man and Woman, as they come to be born of the Seed, Spirit, Light, or the Word, which is but one.*

Now I asked William Marret at a publick Meeting at Sudbury, the 18th day of the first Month, What Seed was that in Man that wanted the Blessing? And he told me in plain Words, *it was Christ*; the which Doctrine I openly declared against, as being Blasphemy, and shall stand to maintain it. And upon the last Day of the first Month, 1678, I asked Jonathan Bundeck in a publick Meeting, What Eye was that in us that was to be opened, that must give us a discerning? And he gave me no Answer, but cried *Chaff, Chaff*, and said *I was blind*: for in his Declaration he had exhorted the Quakers to wait to feel that Eye opened in them, that should give them a discerning: But I declared against him, and said that it was the only Spirit of God in Man, that was able to give Man a discerning Eye; the which Spirit or Eye was never blinded, therefore never needed to be opened.

Now these are all false Doctrines, and cannot be proved, neither by the Spirit of Truth, the Scripture of Truth, nor Form of sound Words. And thus by false Doctrines preached, as well as true, by those called Teachers, the Gentiles have been gathered into several Separations, and from one Invention to another Imagination; and all by Satan's being transformed

in those Heaps of Teachers, that are risen up among the Gentiles in this long Night of Apostacy which hath been over the Gentiles.

m. — Now this following is true Doctrine, That the Seed is the Word; and the Word both was and is God, and the Word is in Heaven, and the Kingdom of Heaven is within, and it is above Death and Hell within; for God is the higher Power in all, and his Dominion is over all that is or ever was in Man, who is God in himself for ever blessed, Amen. For the Creator was never in Bondage nor Captivity: but the whole Creation that God made by his Power, by reason of Sin and Transgression, hath been in the Degeneration, and wholly in the Alienation from God, and stands in need of receiving a Blessing from him, being wholly under Death and Darknes. This is true Doctrine.

n/ — Now this is to you Elders and Teachers among the Quakers, who by the Principle of Light and Life do think that you see beyond others, and also by it to be led out of the Fall, to desire you to write a plain Answer according to your Judgment to those eight Doctrines which are written in my last Book, which was an Answer to *Giles Barnadiston*, and whether those be Antichristian Doctrines, yea or nay: For this I do affirm, that many of the Quakers do not own the Resurrection of their earthly Tabernacles or Bodies when they be once dead, and laid under the Ground which Men walk upon. And some again of the Quakers do own the Resurrection of their Bodies after they are buried under the Dust. Wherefore I would have you declare your Judgment, both as concerning this, and also the rest of them, that so the Quakers may be no longer cheated; nor the Nations deceived by their believing, and also owning, of Antichrist's Doctrines, preached by their Teachers. And as I have declared against your false Doctrines, so I would have you to declare against their false Doctrines.

n/ — The Heads of those eight Doctrines are as follow.

1. Whether the Kingdom of Heaven be above the visible Firmament, and Hell underneath the visible Earth which Men walk upon?
2. Whether Christ's visible Body be above the visible Heavens, at the Right hand of God?
3. Whether there be three Persons, which is called the Trinity?
4. Whether the Souls of Men, Women, and Children, be immortal?
5. Whether the Soul departed ascends above the visible Heavens to a Place of Joy; or else descends into Hell a Place of Torments, after this Life?
6. Whether there shall be a Resurrection of all the Bodies of Men, Women and Children, that have died ever since the Creation of *Adam*.
7. Whether Christ shall descend from above the visible Heavens and judge the World?
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8. Whether the visible Heavens and Earth shall be destroyed by Fire ?

But it may be you will say among your selves, That if we should declare our Judgments plainly as to these Doctrines, that will not tend to the gathering of People from the Priests, and the rest of the Professions ; no more did *Paul's* preaching down Circumcision, and the Law of *Moses*, tend to the gathering of the *Jews* ; but yet he preached Christ the Son of God to be the End of the Law and Dispensations. And others of the Teachers preached up the Law Ceremonial, and Circumcision still to remain. And thus Antichrist entred the Elders, and those Heaps of Teachers, and Satan was transformed in them. And the *Jews* that had believed, by their Teachers were bewitched ; for they preached up the Law and Circumcision among those which had believed, and told them, that except they were circumcised, they could not be saved ; but now they should have preached up Christ's visible Appearance, both the End of the Law and visible Dispensations, as *Paul* the Aged had done. And you, my Brethren, also ought to have preached up God's invisible Appearance by his Spirit in our Days, to be the End of all Men's Inventions, Imitations, and false Doctrines ; but instead thereof you have preached up false Doctrines, and also set up your own Inventions among the Quakers so called, as the Heaps of Teachers did in *Paul's* days, both among the *Jews* and *Gentiles* that had believed. Now *Paul* was a growing Man, and also one that persevered in the Work of the Lord, and he did witness his being caught above the Clouds, through his remaining stedfast in the Spirit, for he did meet the Lord in the Air ; for now *Paul* had past *Abraham's* Circumcision, and also *Moses's* Law, and also *John's* Baptism with water, and he was past the Book of the Scriptures, and was baptized into the Spirit, for he said, *The Letter killeth, but the Spirit giveth Life.* And many also of the *Hebrews* in those days were made living Witnesses of their passing from Mount *Sinai* to Mount *Sion*, the City of the Living God, and to God the Judge of all, and to the Spirits of just Men made perfect ; and this was whilst they were in the Body, *Heb. 12.* For they witnessed the Vail to be rent, which was over their Hearts in the reading of *Moses*, for their Minds had been blinded, and their Understandings darkened, both with the Law and Dispensations, because Antichrist had blinded them with those things ; but at last they were made living Witnesses of the Spirits Ministration, which was before either Circumcision, *Moses's* Law, or *John's* Dispensation, *2 Corin. 3d Chap.* Wherefore *Paul* both preached and wrote against outward Circumcision, and the Law of *Moses*, and beggarly Elements, and

and the Types, Figures and Shadows, and also the Hand-writing of Ordinances, he knowing that they were all ended. But I fear, you Elders of *London*, (so called) and elsewhere, will prove in this matter, as concerning those eight Doctrines, as the Elders of *Jerusalem* did; Who, when they understood that *Paul* had preached down outward Circumcision, and also the Law of *Moses*, and the Customs of the *Jews*, then the Elders said unto *Paul*, *Thou seeest, Brother Paul, how many thousands of Jews here are which have believed, and they are all zealous for the Law and Circumcision*, which things by the Death of the Son of God were all ended. And thus the poor *Jews* by their Teachers were gathered from Antichrist in one Form, to Antichrist in another; for many of the Pharisees which had believed, had formerly taught for Doctrines the Commandments of Men. Thus by Antichrist speaking in their Heaps of Teachers, and they not bearing a faithful Testimony against the Law of *Moses*, as *Paul* had done, who was caught above the third Heaven, that was above *Abraham's* Circumcision, above *Moses's* Laws, and *John's* Baptism; and he also witnessed a being made a Partaker of the new Heaven, and the new Earth, and the old to be past away. But my Brethren, I fear you are not past the Doctrines of the Church of *Rome*, nor yet of the Priests and Professors of *England*; for you say in *Giles Barnadiston's* Book, that the true Doctrines that *Rome* and the Priests own, you do own them also; therefore you should do well to write a Distinction betwixt those that are true Doctrines, and those that are false, that so People may come to understand what is Truth, and what is Error.

For my Friends, there is as great a Necessity of preaching up Salvation to us *Gentiles* by God's invisible Appearance, who is a Spirit; and also his Spirit to be the End of all Men's Inventions, Imitations, Traditions, and Satan's Transformations; and that his Appearance in our Days among us *Gentiles*, is for the overturning of them; even as the Apostle *Paul's* preaching up of Christ's visible Appearance, the Son of God in his Days, to be the End of Circumcision, *Moses's* Law, and the Dispensations in those Days. For there was as vast a Difference betwixt their Ministry and Declaration in those days, as there was or is betwixt Light and Darkness; which I do believe was one great Cause of *Paul's* writing the Epistles to the Brethren. For *Paul* wrote to the *Romans*, and told them, that was not Circumcision that was outward in the Flesh. And he also told the *Galatians*, they were bewitched, for if they were justified by the Law, they were fallen from Grace. And again, he told the *Colossians*, that the Shadows were ended, the Sabbath-Days and New-Moons. And he wrote to *Titus*, and

told him, that those of the Circumcision were unruly, vain Talkers, who followed Jewish Fables, and the Commandments of Men. And I believe, that the Apostacy of the seven Churches in Asia was one great Cause of John's writing the Book of the Revelations. But now the Heaps of Teachers and the false Ministers in those Days, preached up other Doctrines than what Paul had done; for they taught the Brethren, and said, that except they were circumcised, and kept the Law of Moses, they could not be saved, Acts 15. Here was a plain Contradiction in their Ministry. And thus the false Teachers trampled under foot the Blood of the Covenant, and made void the End of the coming of the Son of God; and the Church that had been clothed with the Sun, by Antichrist speaking in his Teachers, was drove into the Wilderness again, to practise those things that by the Death of the Son of God were ended. Therefore I would have George Fox and the eleven Elders, who are preaching up of false Doctrines, and also setting up their Inventions among the People called Quakers, as Rules for them to walk by, to take these things into Consideration; for let the Harlot be never so well-favoured, and her Bed never so bravely decked, yet it is but Satan transformed into an Angel of Light: for the Church in God hath no likeness nor similitude in it; and Adam was free from Invention before his Fall; for the Church in God hath no Invention at all.

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Here follows something concerning the Son of God, who appeared among the Jews.

Friends, Was it not the visible Man Christ, the Son of God, who had an invisible Soul, that the Prophets bear testimony of, who was to come amongst the Jews, and to be the End of the Jews Dispensations, as the Prophet saith, *Unto us a Child is born, and to us a Son is given, and the Government shall be upon his Shoulders.* And John said, *The Word was made Flesh, and dwelt among us.* And Paul told the Hebrews, that God, who had spoken to the Fathers by the Prophets of old, hath in these last days spoken to us by his Son. And John said, *The Son of God is come, and hath given us an Understanding.* And in the Revelations, John said, *That the Lamb hath redeemed us out of every Nation, and hath made us Kings and Priests unto God.* Now, my Friends, consider whether the word [us] doth include all the Gentiles upon the Face of the whole Earth, or only the Jews, and also those Gentiles who were under the Jewish Dispensations: because 'tis written, *That God in the fulness of time sent forth his Son, made of a Woman, made under the Law, to redeem those that were under the Law.* Under which Jewish Law & Dispensations we that are now Gentiles never came: for the outward Law was

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was only a School master to those Jews and Gentiles that were under Circumcision, and it did lead them, or testify of Christ's visible Appearance to them, who was the End of it; but it never was a School-master unto us Gentiles, for to lead us unto Christ's visible Appearance, who was the Son of God, because that we Gentiles never came under it. But he was the End of the Law to those that were under the Law, and did expect Righteousness by their fulfilling the Works of the Law, and also Justification by their observing of it. But now both *Jews and Gentiles*, their Souls must be turned or directed to the measure of the Spirit of God that is in them, the fulness of which Spirit did beget the Son, and also dwelt in him, And a *measure* of the same is given to all, both Jews and Gentiles, for them to profit by, that so in the Spirit in silence they may wait, and by it may be begotten, and so changed into the Nature of the Spirit of God, and so become Children of our Father which is God. For it was the Spirit of God in the Days of old that did beget the Sons of God, and it was the same Spirit that did beget the only begotten Son of God; and it is a *Measure* of the same Spirit in our days, that makes Sons and Children of God as they come to be begotten and born of the Spirit of God that is in them, the which both was and is the Spirit of *Regeneration*: for the Sonship stands in the Spirit of God, as Men come to be begotten of God by his Spirit. For it is not the Son that begets the Sons, but it is the Father that dwelt in the Son, who is a Spirit, and by his own Spirit he doth beget his Sons; therefore all must come to enjoy a Measure of God's Spirit first, before they can be Sons. Therefore God said, *Look unto me, all ye Ends of the Earth, and be saved; for I am God, and besides me there is no Saviour.* And this was God who said, *I AM THAT I AM*, that appeared to *Moses*. And this was the *I AM*, that Christ told the Jews, was before *Abraham* was. And this was not Christ's visible Body, but it was the Godhead that dwelt in that Body, for which the Body was prepared; for Christ said, *My Father is greater than I.* And this was God who did beget the Son, and was the Father of our Lord Jesus Christ, and who both was and is a Spirit; He is in all, and over all, and above all that is in the Sons and Daughters of Men, God in himself for ever blessed, *Amen.* Now Christ as he was God never died, and as he was God he was the Saviour and the Salvation of the Ends of the Earth, and so the Salvation of the Ends of the Earth never died.

But now the Question is, *Whether we must come to God the Father first, who both was and is a Spirit? or whether we Gentiles must come to know the Son of God first?* For the Quakers, they do preach Christ the Son of

of God the Way to the Father, and also the Way to the Kingdom of God. But I do affirm it, and do also prove it, that all must come to God, who is a Spirit, first. For Christ said that God is a Spirit, and said also, *All that have learned of the Father come unto me.* And again he said, that *no Man cometh unto me, except the Father draws him.* And Christ said to his Disciples, *Ye believe in God, believe also in me.* And it was the Father that revealed it to *Peter*, that Christ was the Son of the Living God; and it was God that revealed the Son to *Paul*; and the Gentiles were turned to God, *Acts 15.* Wherefore it is God's Spiritual Appearance that is to be preached up amongst us Gentiles in these our Days, from which Spirit we must expect Life and Salvation; for there is no other God, Voice, or Spirit, for us Gentiles to hear or receive Salvation from, but the same that spake to *Adam* in the cool of the Day, and also the same God that came to King *Abimelech* in a Dream, *Gen. 20.* And also that Voice that spake to *Israel* at Mount *Horeb*, *Deut. 4.* And also the same Voice that spake to *Elijah*, *1 Kin. 19.* And also that *Isaiah* speaks of in *Isa. 30.* Or that Voice that spake to the Son of God, and said, *This is my beloved Son*, *Mat. 3.* Or that Spirit that Christ told the Woman of *Samaria* of, or that Spirit which *John* exhorted the seven Churches of *Asia* to hear; the fulness of which Spirit dwelt in the Son. But now you exhort People to come to the Son of God for Life, Justification, and Salvation, who died at *Jerusalem*: But I do believe that we Gentiles must receive Salvation from that Spirit that never died, a Measure of which is given to all the Sons and Daughters of *Adam* in the Fall, for them to profit withal.

My Brethren, your visible Church-Government is altogether Antichristian, because that every Member of the Church in God is to be both ruled and governed by the measure of God's Spirit that is in them. And it is none of *George Fox's*, nor yet the eleven Elders Inventions, that is to be a Rule for the Quakers to walk by.

Friends, There was never any outward Separation or Congregation in and among the Gentiles, that hath been gathered in this Night of *Apostacy*: but in time they have been led into the *Apostacy*, both as to Error in Doctrine, Principle, and Practices, by Antichrist speaking in their Ministers, Leaders and Teachers. For every visible gathering Body or Church is spiritually dead, until they be joyned to the Spirit of Life in their own Particulars, and so united to God who is invisible. Even as the Apostle saith, that the *Body is dead without the Spirit*, and so also is every Member of the Body. Wherefore it is by the Creatures

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*m.)* receiving and obeying the Measure of God's Spirit, which God hath placed in every Man, and also given it them to profit withal. And without the enjoyment of this Spirit of God, who alone in himself is the Head in every Man, both Body and Members are all spiritually dead as to God, because that Death rules them. And the Spirit of God is not owned of every Man, although it be in them, and also over them to their Condemnation, because of Sin and Transgression against the Light. But now there both was and is a Church in God; and the Spirit of God in every Member doth justify every Member of the Church in God. And so every one that is reconciled to the Light or Spirit of God, or Law written in the Heart, the same is a Member of the Church in God; and without thus being reconciled to the Spirit of God, neither the Body nor the Church can be at unity with God. Wherefore every one must be reconciled to the measure of Gods Spirit in them first, which is invisible, then they are Members of the Church of God, which Church is only known to God, and not to man: which Church doth consist of visible Bodies, and invisible Souls, who are reconciled to God in every Nation, throughout the whole Creation.

*m.* For God who is a Spirit, according to his Promise by his Prophets of old, hath poured forth his own good Spirit upon all Flesh, and hath given a measure of it to every Man to profit withal; and hath also written his Law in their Hearts. And so this Spirit, Law, or Light in man, is the Head of every one who is a Member of the Church in God: and so by this Law or Spirit he alone hath the sole Government of the Church that is in him, and those who are the Members of this Church in God. And where they are, is only known to God, and not to Man: for as the Apostle saith, The Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his. And so every Member of this Church in God hath no other Governor nor Government in things Spiritual, but only the Spirit of God which is in them; which Spirit of God is invisible, and so is the Church of God, that also is invisible, known to God, as some of your Teachers have acknowledged. And she hath no need of your visible Government, because that she is the Bride, the Lamb's Wife. And she hath no need of the Light of the Moon to shine in her, because that the Lord is the Light, and the Lamb's Spirit is the Light of the Church that is in him. But your visible Churches make use of the Light of the Moon, that is your Mens Meetings, and also your Womens Meetings, and the Orders which are set up by them, they are to be Rules for your visible Churches to walk by; for the Women have power to order

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the Affairs of your visible Church, as well as your Men : and this Practice of yours is altogether Antichristian, and so also is your Church-Government, because it is the invisible Man Christ who orders all things in his Church by his own Spirit, the which is in every Member. For the Church in God is compared to a Woman *cloathed with the Sun, and she hath the Moon under her Feet* : for she is the Bride, and the Lamb's Wife, and she is one with her Husband, and is at unity with him ; but yet she must be under subjection to her Husband, and also live under his Law and Government, because she hath not power of her self to govern her self ; therefore she must be in subjection to the Spirit of God, or else she will err from God her Husband, and also rebell against him, as the Churches did of old. Now this Church in God doth not consist of Fathers and Governours, Judges and Counsellors, but it doth consist of Members invisibly united to God, who also is invisible ; and they have but one Father, one Judge, but one Teacher, and that is the Measure of God's Spirit, the Fulness of which dwelt in Christ Jesus, the Son of God, and the Lamb of God, and also the First-born of the new Creation, and so he was the elder Brother, and also the Head of the Church in God ; and he was also a King, and when he was in the World he did reign in Righteousness, in the power of his Father over the unrighteous Spirit. And so he hath the pre-eminence, Dominion, and Authority committed to him, above all the Sons of God that ever were in the World, or ever shall be. And he also taught his Disciples, and said, *He that desireth to be chiefest among you all, let him become the least of all, and so a Servant to all* ; like unto him who was the Head of all the Sons of God, but yet took upon him the Form of a Servant, and lived under the Government of his Father whilst he was in the World, who both was and is a Spirit ; and of the Spirit's Government there shall be no End. But as for your visible Church-Government, it had its beginning in time, and in time it shall also have its ending. For those who are Members of the Church in God, who are among you, in time will abhor your Government, because it is Antichristian : for you Elders do look upon your selves to be Judges, and that you have power to determine things in matter of Conscience, which Power and Authority doth only belong to the measure of God's Spirit in every Member for them to judge themselves withal, and not to George Fox and the eleven Elders ; for they have but a measure themselves, which is given them of God to be their Judge, and not for them to judge their Brethren withal in matter of Conscience toward God, except they have power to convince People of their Sins

m- and Errors whether they will or nay, by the measure of that Spirit which is in them; for God who is a Spirit hath power by his Spirit to convince People of their Sins, and to condemn them, for them, whether they will or nay. Wherefore this Authority and Superiority of judging belongs to God alone, and not to the Church, in matters of Conscience, because that the Church doth consist of Members, and every Member may err from God, and so have their Teachers, *Rev. 2.* as you may read. Therefore neither Teachers, Ministers, nor Members ought to judge one another, but every one ought to judge themselves by the measure of God's Spirit that is in them; for that is one End for which God hath given a measure of his Spirit or Light to every man, *Eph. 5.* And Christ saith, *Judge not, that ye be not judged,* Mat. 7.

iff. But in this your Headship and Superiority, Dominion and Authority, *George Fox*, and the eleven Elders (so called), do appear much like *Oliver Cromwell* and his Adherents, who were changed from the Nature of *Subjects*, into the Nature of *Rebels*, and so at length became Judges and Counsellors, and so at last proved Traytors, and cut off their Masters Head, and then *Cromwell* took upon him the Name of a Protector. Let *George Fox* and the eleven Elders, who have forsaken their Membership, and have taken upon them the place of Headship, take this into Consideration; for you do prefer your selves and the Church in the first place before God, who is Light, as you may read in the Paper given forth by the eleven Elders, wherein they say, *That all are to forbear ministring, until they are reconciled to the Church, and have the Approbation of the Elders.* And in *Giles Bernadistons* Book, he says, *That those that are unreconciled to the Church, are unreconciled to God.* And thus they have disowned God's Authority, and also the Scriptures Testimony, which saith, *That God was in Christ, reconciling the World to himself,* 2 Cor. 5. And have set up themselves and their Church as Head, instead of God and Christ. And to confirm this Testimony, read but *Josiah Cole's* Letter which he sent to *George Fox*, which is as followeth, who was one of the eleven Elders.

n- Dear *George Fox*, Who art the Father of many Nations, whose Life reached through us thy Children, even to the Isles afar off, to the begetting of many again unto a lively Hope, for which Generations to come shall call thee blessed, whose Being and Habitation is the Power of the Highest, in which thou dwellest.

*lost and governeſt in Righteouſneſs, and thy Kingdom is eſta-  
bliſhed in Peace, and the Increase thereof is without end.*

And again, Giles Bernadiston, in a Letter to a Friend of his, wherein  
he ſaith, *That it was George Fox's and the Churches place to diſcover  
deceitful Workers, and alſo for George Fox and the Quakers to judg with  
a right Spirit, although the Pope and his Church did judg with a wrong  
Spirit.* gff

And thus they are ſetting up themſelves, and their Government, and  
are laying aſide the Spirits Government and Authority. But you for-  
merly ſaid, *That it was the Light or Measure of God's Spirit in every  
Man, that was to be his only Rule for him to walk by.* And if that was  
true Doctrine then, what need is there among the Quakers of the Pa-  
per given forth by the eleven Elders; or what need is there of *George  
Fox's Papers* which he hath given forth. Some he gave forth ſeveral  
years ago, and others he lately gave forth at *Colcheſter*. If you do ſtill  
own the Light, or the Measure of God's Spirit within, to be the only  
Rule, what need is there of the Book he printed, as concerning the  
Women-Quakers, for them to ſet up Meetings, if the Light in every  
Quaker be the Rule? But now do but look back, and conſider,  
What Church was it that ſent you out at firſt to preach, or from  
whom did you receive your Commiſſion? or what Church was it or  
People that you were reconciled unto? You Judges and Counſellors,  
ſo called, answer for your ſelves; for Antichriſt is entred in among  
you Teachers, diſprove it if you can; for your falſe Doctrines and  
Practices are a Witneſs againſt you. m.

Now it hath been the Work of Antichriſt's Miniſters and Teachers,  
that have riſen up amongſt the Gentiles in this long Night of Apoſta-  
cy, all along to ſet up themſelves as Teachers, Judges and Governours,  
and to invent *Forms & Rules* for we *Gentiles* to walk by, and ſo as much  
as hath in their Power lain, they have endeavoured to remove the One  
Teacher into a Corner, and alſo to make void the Spirits Government  
by their ſetting up themſelves as Judges over their Brethren; and this  
is alſo your preſent Practice, diſprove it if you can. n. g

But now remember *Moses* the Man of God, what he told *Israel*, that  
when they were at Mount *Horeb*, they ſaw no likenes, nor yet the ſimi-  
litude of any thing, but they only heard a Voice, Deut. 4. 12, 15, 16.  
And alſo Chriſt in the Days of his Fleſh appeared amongſt the *Jews*,  
with-

without either Beauty, Form, or Comeliness, and he bare a Testimony against the Jews formal Observation of the Sabbath-Day, and he commanded a Man to carry his Bed thereon, which Day his Father had formerly commanded should strictly be observed.

My Brethren, take these things into your Consideration, and let God's Witness judge in all the Quakers, whether *George Fox* and the eleven Elders have not cut off the Spirits Power as from being their Head, as *Oliver Cromwel* and his Adherents did, who cut off their Masters Head, and then set up themselves in his room and stead.

m- Friends, It is the Spirit of Antichrist that leads the Quakers to give more Homage, Reverence and Respect to the Words or Prayers of others, than they do to the Spirit or Word of Life in their own Particulars.

Now God is a Spirit, and his Spirit is within, and all Reverence, Homage, Worship and Obedience ought to be done by Mans Soul, Body, and Understanding, to the Spirit.

habe. /  
H. This Doctrine you say you own, and so do I also. But now let all that read consider, how far the Practice of those that are called Elders and Teachers among the Quakers, and their Hearers, is from this; for they do own the Spirit of God to be invisible, and that the Soul is to worship the Spirit of God in silence; and so every Quaker (so called) in their Meetings, either sitting or standing, with their Heads covered, to worship God in silence. But now if any of those called Teachers intend to speak a few Words, which is commonly called Prayer, for that is their usual Expression; then the Women and the Men, that are set in the Meeting, shall rise up, and the Men will uncover their Heads; yea, although there be some present that do not own the Light within, but disown it, and are Enemies to it, yet these will uncover their Heads, and worship, and shew homage and reverence to the Form of Words or Prayer. And yet I never heard one of the Quakers Teachers ask one of those People, or any of their Hearers called Quakers, why they did uncover their Heads, or wherefore they did it, or what Spirit it was that led them to do it? But on the contrary their Teachers have judged those Quakers not to be real Members of their Church or Body, that have not done it. And herein the m- Quakers in general have given more Homage, Reverence, and Respect to the Words or Prayers of another, wherein there was no Life at all, than they have done to the Word of Life it self, in their own particulars.

lars. And this is Antichrist's work, disprove it if you can. And so I would have you that are both Teachers and Hearers, to take notice of the Angels practice to *John*. For when *John* heard great things, and also saw them to his Admiration, then he fell down at the Angels feet to worship him, but the Angel forbad him, and said, *See thou do it not, for I am thy Fellow-servant; worship God*. So then it is neither the Words, nor yet the Sight that is to be worshipped; but it is the Light, and Spirit of Life, that Men and Women ought to worship, and not the Words although they should proceed from the Life. And although the Apostle speaks concerning him that prays, that he should *be uncovered*; but yet he doth not speak as concerning those that hear one pray, that they should *be uncovered*. Now I do believe that it is possible for one that speaks Words, or prayeth, for to worship the Power in the Form, the Mind being gather'd out of the invisible things by God's invisible Spirit, and so comprehended by the Power, and also subjected by the Spirit; and so one may worship the Power in the Form, but it is impossible for any that are in the Power to worship the Form. But now if others shall uncover their Heads because he doth it that prays, or because he prays in the Spirit, and worships the Spirit, yet this is the Spirit of Antichrist that moves them to uncover their Heads, if their Souls and Bodies do not do it in obedience to the measure of God's Spirit that is in them; for God's Worship stands not in Mens Wills, nor yet in imitating of others, but it stands in the movings of his own Spirit within.

Wherefore I would have all the old professing *Quakers* to look back, and to consider what Spirit it was that led them into a Profession of God, Christ, and the Scriptures at first, and to the reverencing and worshipping of the Form of Prayer used by others, and also their own Form of Prayer, with their Heads uncover'd, before they owned the Light or Spirit of God within them to be the only Rule for them to walk by. Now if it were the Spirit of Truth that did lead us unto those Duties or Prayers, and also to uncover our Heads in the time of the Duty, then we did Evil in laying those Duties aside, and the reverencing of them with our Heads uncover'd. But now it is impossible that ever that Spirit that did lead us to lay aside our own Duties, and the pretending to worship God in the Form, that ever that Spirit should lead us to *reverence* and worship that Form that is acted by another, because God requires that every one should worship his Spirit in their own particulars, and not his Spirit in another, nor yet anothers Duties or Prayers, there is no such Scripture that I know of.

But

n- But now when we were Children, then were we trained up both to learn a Form of Prayer, and also to bow down and worship a Form of Prayer by Tradition and Imitation of others. And also after we came to hear the Quakers Declaration, then many of us fell into the worshipping of their Form of Prayer, as we had formerly done our own, before ever we owned the Light, or did believe that Spirit to be the Truth that did convince us. And so by Tradition and Imitation I do believe, that many hundreds if not thousands, of the Quakers have continued worshipping of the Form, after they have been convinced, meerly by Imitation or Tradition. Now no Man can either receive the Truth, nor yet worship the Spirit by Imitation or Tradition; but the Soul and Understanding of Man must receive the Spirit of God, by revelation from God, before it can truly worship God; for God requires that both Man and Woman, Soul, Body and Understanding, should worship him only, and not the Words, nor yet the Form; for God saith, *My Son give me thy Heart*. For it is the work of God's Spirit to lead Souls from reverencing and worshipping the Form without, to reverence and obey his Spirit within them, and not the Words, nor yet the Form that is acted by others, although it should be acted by the measure of his own Spirit in another, because that God hath not placed neither Life nor yet Salvation in the Words, but in himself, who both was and is the Word of Life. And the Measure of this Word or Spirit of Life is in every Man, which all Men ought to obey, reverence and worship, as their only God and Saviour.

m- But now the Apostle speaks of some who were inclinable to worshipping of Angels, *Col. 2*. And those Angels, as I judge, were such Ministers or Teachers, whose Souls had received from the Spirit of God, Opening, Sight, Visions and Revelations, and had attained to Gifts and Parts above others. But now Knowledge, Visions, Revelations, Gifts and Parts, are all good as they come from the Measure of God's Spirit within; and as Mans Soul and Understanding receives them, so both Man and Woman with a good understanding may come to worship God the Giver of them all. But they are not given of God to Man for that end, that Man should think himself to be better than others, nor yet that Men and Women should deck themselves therewithal, nor yet that any who have received them should worship the Gifts instead of the Spirit; nor yet that any that hear those Words or Gifts, should shew more Reverence, Homage and Respect to them, than they do to the Word or Gift of God in their own particulars. But this both was, and is the work of that Spirit of Antichrist, always under every

Appa-



Appearance that hath come from God, to lead People from the Power, to worship and reverence the Form more than the Power. And this is the Work of Antichrist among the Quakers, let them disprove it if they can; for they do manifestly shew more outward Reverence, Homage and Obedience to the Words or outward Form of Prayer, than they do to the Word of Life within them. Wherefore if the Word or Spirit be God, then reverence and worship him only, and not the Form, nor yet the Words. Now that Declaration that comes from the Word of Life, is to direct Peoples Minds to the Spirit of Life, that so People may come to hear the Spirit, and to admire the Spirit's Ministration, and to give both Glory and Honour to the Spirit, and not at all to Mens Declarations, 1 Thess. 2. Now that is the Spirit of Antichrist in the Quakers, and all that hear the Quakers Ministers in their Declarations, which leads them to admire their Words or Declarations, or to admire the Men or Women for their Declarations, or for any that hear their Declarations to have their Hearts and Minds affected or elevated with their Declarations; this also is a Work of the Spirit of Antichrist; for David saith, *Thy Word affected my Heart.* Now all that have believed in the Word of Life, ought to have their Hearts and Minds both affected and comprehended by the Light within, whilst they are hearing of the Words, although they should proceed from the Spirit of Life in those that declare them, because God hath placed Life and Salvation in himself, who is the Word of Life, John 1. *And the Word is made flesh, and dwelt in us, even in the Word and in the Heart,* Rom. 10. Wherefore all Reverence, Worship, Service, and Obedience belongs to the Spirit of Life, wherewith the Heart is to be truly affected; for it is both the Work of God's Spirit to enlighten the Understanding, and also to illuminate it. And it is the Serpents work to darken the Mind and Understanding, and yet to elevate it though darkened. Wherefore all ought to hear the Spirit, and to pray in the Spirit, and to admire and give glory to the Spirit, a Measure of which Spirit is in all the Sons and Daughters of Adam in the Fall.

My Brethren, I have waited near twelve Months for an Answer from you, as concerning my last Book, which was an Answer to *Giles Bernadiston's*; but yet I have received none. Wherefore I do think that the same thing which hath oft happened from you to others, is now happened from me to you; for many there were that could not write to answer nor contradict you, so you either cannot or durst not write to answer nor contradict me. And if you can, then answer these

following Particulars, and the rest that is in my Book desired of you

*m.* First, How came God, Christ, or the Seed ever to be in Bondage and Captivity in Man, seeing it was *Adam* that fell, and not God? Therefore it is *Adam's* Posterity, who through their Transgression lost their Habitation in God: and therefore it is we that must arise out of Bondage and Captivity, and not God.

*Quer. 2.* What Spirit is that in you, which teaches you both to preach and hold forth false Doctrines? seeing that some of you Teachers do say, that I by a wrong Spirit do preach true Doctrine, then is not that the Spirit of Error which teacheth you to teach false Doctrine? Let God's Witnes in you all be Judge.

*Quer. 3.* Whether that Ministry or Declaration be of God, that ministers to the Seed or Spirit of God in those that hear your Declaration, that so the Seed or Spirit may be both quickned, and also raised, and those that hear you, seeing that the Seed or Spirit of God is the Minister? And whether your Declaration ought not to be to those three Measures of Meal, that Christ speaks of, the which hath crr'd from the Seed, and also transgress'd against the Spirit of God, that so they may come to be turned to the Seed, and also waite in the Spirit, that so they may come to be leavened into the Nature of the Seed, and so come to be born of the Spirit. The which three Measures of Meal are as followeth: The first is the Soul; the second is the Spirit or understanding of a Man; the third is the Body with its Senses. And these are to attend the Spirits ministration.

*Quer. 4.* Whether that be not a wrong Spirit that leads you to speak false words? for some of you do say, that I make you Offenders for speaking of wrong words. Now did not Christ the Son of God say, *That by my Words you shall be justified, and by my Words you shall be condemned?*

*Quer. 5.* Whether there be any so blind in the World, as those that have received a Sight by the Spirit of God, and by it they have seen beyond others, and because of the Sight that they have received from God's Spirit, therefore they have looked upon themselves to be better than others? And this was the *Jews* state of old, and also the state of *Pharisees*; who thought they were rich and full, when as their State was miserable.

miserable, and they were *wretched, and poor, and blind, and naked*. And whether it is not greatly to be feared, that this is the State of *George Fox* and the eleven Elders, and all those that are among them, who look upon themselves to be equal both with the Father and Son?

*Quer. 6.* Whether you Elders so called will stand to maintain your Paper of Orders to be given forth by the operation of the Spirit of God, and that it was of publick Service to the Quakers Meetings, and also to be kept by them as a Testimony for Ages to come? Then that Spirit that opposeth it, and also stoppeth it from going forth, was not of God.

Wherefore it remains still at your doors either publicly to send it forth among the *Quakers* Meetings, and by them to be recorded; or else a Testimony against it, as being given forth by a wrong Spirit, and so order that to be recorded in the others room; and this is according as you deal by others, and is according to Christ's Doctrine, who said, *Do to all Men, as you would have all Men do to you.*

*Quer. 7.* I would desire to know of you, how you can prove yourselves to be the Church in God, and that those that are unreconciled to your Church are unreconciled to God, seeing that the Scripture saith, *That God was in Christ reconciling the World to himself.*

*Quer. 8.* Whether the Light or Measure of God's Spirit in one Quaker (so called) be not sufficient both to condemn and also to justify them, seeing that you say in your Paper of Orders, that those that are not justified by the Witness of God in Friends, are condemned by themselves?

*Quer. 9.* Whether it be not lawful for one Gentile to marry with another, although they may differ in Judgment and Opinion? for by your present practice you do disown the thing.

*Quer. 10.* Whether the whole Creation universal of the Sons and Daughters of Adam be not the Church or Garden, wherein God who is a Spirit doth invisibly walk and appear, and also manifest his Power, even as he did to Adam after his Fall; seeing you look upon yourselves to be the only true Church in God, which thing is only known to God and not Man?

*Quer. 11.*

*Quer. 11.* Whether that Spirit or Life died, which dwelt in the visible Man Christ; the Son of God; the which Spirit and Life saved him in the days of his Flesh from the Power of Death? *Heb. 5.* And whether it must be a witness unto of the same Spirit, Light and Life, which must both redeem and save us in the Days of our Flesh? *Rom. 5. 10.* We shall be saved by his Life, and the same Spirit that raised up him, the same must quicken us whilst we are under the Power of Death, and the same also must save us from the Power of Death. But now you do preach both Salvation, and Justification, and also Condemnation, unto Gentiles by this Man Christ the Son of God, as before Professions do. And this Doctrine I would have you to prove, because you do preach Salvation by Christ, the Light within, wherefore it doth follow by plain Argument, that the visible Man Christ the Son of God that died, is dissolved and changed invisibly into a Spirit, and now manifested in the Gentiles. For you Preachers do say in your Declaration, That the Son of God is now, and hath given you an Understanding. The which Doctrine I do deny, and yet I do own that the Son of God did manifest himself to the Disciples both before and after his Death in a miraculous manner, more than ever he did to us Gentiles.

*Quer. 12.* Whether we Gentiles that are now in being, are to expect Condemnation, Justification, and Salvation, by any other God, Light, Voice, or Spirit, but the same which appeared to Abraham, and also to Adam, many hundred years before either Moses, or the Dispensations were, the which Laws and Dispensations did not at all belong unto us Gentiles, and yet you do say in a Letter sent to me to subscribe, That we are justified from all things by the Death of Christ, from which we could not be justified by the Law of Moses. The which thing you conclude that we Gentiles were under Moses's Law, the which Doctrine I do deny.

*Quer. 13.* Whether we Gentiles must first come unto the Son of God, and whether we must not first come to receive a Measure of the same Spirit, which did begot the Son Christ Jesus, the which Son of God was the Jews way to the end of Moses's Law and Dispensations, beside that you Teachers do hold forth unto us Gentiles Christ the Son of God to be our way to the Father, the which Doctrine I would have you to prove; because Christ the Son of God said to the Jews in the days of his Flesh, when he was amongst them, that except a Man be born of the Spirit, he cannot see the Kingdom of God; *Joh. 3.* The which Spirit

Spirit of God was in the Gentiles before Christ's visible appearance came amongst the Jews; and this God, Light, or Spirit was the Gentiles Saviour and Salvation, and God is not changed, nor yet his Salvation, nor the way of making known himself, *Isa. 43. 11. and 44. 24.*

*Quer. 14.* Now I query of you then what became of Christ's visible Body that died without the Gates of *Jerusalem*, and where do you believe that Body now is, because that *Giles Barnadiston* doth say in his Book, *That the Son has sent them into the World*: The which Doctrin I do deny, because that Body, the Son of God, the visible Man Christ never came amongst us Gentiles, only God hath poured out of his Spirit upon all Flesh; except that you Elders do look upon *George Fox* to be the Man that hath sent you eleven Elders out, as Christ sent his Disciples out.

*Quer. 15.* And whether the Son of God, the visible Man Christ, that once walked upon this visible Earth, be now above the visible Heavens, sitting at the right hand of his Father, because that *John Crook* saith in his Book, called *Truths Principles*, *That Christ is with- out, far above all Heavens, at the right hand of his Father in a glorious Body*. And yet *William Shewin* saith in his Answers to *Jeremy Ives*, *That God and Christ are in the World*.

Friends, I would desire of you, that you would let your Doctrines and Principles be held forth both simply and plainly, and according to Truth, and not subtilly.

This is to let all People to understand, that the Quakers in general both Teachers and Hearers, do deny both reasoning and disputing with me. And *Giles Barnadiston* said, *That Disputes were of the Devil, and the first Disputer, was the Devil*. But I say, that God disputed with *Adam* after his Fall, and so did Christ with the Jews; for Christ asked the Jews, whose Son Christ was, and they told him the *Son of David*: And he asked them, *whether the Baptism of John was from Heaven or of Men?* and they said, *they could not tell*. Again, he asked them, *whether it was lawful to do good on the Sabbath-day?* And the Jews also asked him Questions, and he answered them, as you may read at large in the *8th of John*. And *Paul* disputed and reasoned in the Synagogue every Sabbath-day with the Jews, for some space of time.

And

And thus the Quakers make void the Testimony of the Scriptures, and also the Practice of the holy Men of God, and also their own Practice. And this following will confirm the Truth of what I have writ. For upon the seventh Day of the second Month called *April*, 1678, *John Ralley* in his preaching said, *That the Philistine Nature had dammed up the Well*. But I asked him what Well that was in us that was dammed up, and what Spirit it was that had dammed it up? but he made me no Answer at all. But I told him and the People, that his Doctrine was Blasphemy; for I told him that the Well was the Measure of God's Spirit in every Man, or the Fountain of Life, the which could not be dammed up. I asked *John Cutler* upon the tenth Day of the same Month, What part is it in Man, that the Seed or Spirit of God doth abide? because he said and exhorted the Quakers in his Declaration, all to feel that which is pure of God to arise, and take the Dominion over all; but he would not give me an Answer to the Question, but cried *Subtily, Subtily*. Wherefore I affirmed that there was nothing pure in Man of it self, but the Spirit of God, the which Spirit never lost his Dominion in Man, therefore needed not for to arise to take the Dominion. *Samuel Waldingfield* exhorted the Quakers the same day to wait to feel that Birth born in them, that naturally did the Will of God. And I asked him what Birth was that in Man or Woman that naturally did the Will of God? but he would give me no answer. Upon the fourteenth Day of the second Month, *Samuel Waldingfield* in his Declaration exhorted the Quakers so to wait, as to feel God to arise and take the Dominion over all, and in his Prayer he did petition God to arise and take the Dominion over all: but when he had done, I told him that his Doctrine was Blasphemy; for I asked him how God came to lose his Dominion in Man, the which Thing or Doctrine I told him must first be proved, how God came to lose his Dominion in Man, but he made me no Answer to the Question, but said I was a bad Man.

But I would have none that read this Book, to look upon me, or think of me to be better than others; for in comparison of the Grace and Gift of God that is in me, I am no more than *Balaams Ass*, whom God made use of to reprove the madness of the false Prophet.

Neither would I have any that read this Book for to think that I set my self against the Truth, or any of those that make Profession of the Spirit of Truth, but only against the Doctrines, and the Inventions



tions of those who call themselves Elders and Teachers among the Quakers, who look upon themselves to be in the Truth, and think they see beyond others.

And because they have not followed Christ's Practice among his Disciples, but have set up themselves as Judges over their Brethren, as the Ministers of Antichrist have formerly done. For Brethren, you have not minded what Christ said to his Disciples, and told them that they should every one be scattered to their own.

But now some may say, Wherefore do I trouble my self to write after this manner?

My Answer is, That the Generations to come, as well as this Generation, may come to understand how that the Spirit of Antichrist did enter the Teachers, and those called Elders among the Quakers in these days, even as he did enter those Heaps of Teachers that were in the Apostle Paul's days.

This is given forth by one who is looked upon by those called Elders, to be both an Heathen and an Infidel, who still remains an Informer against Antichrist in his Ministers, but called by the Name of

Jeffery Bullock,  
at Sudbury  
in Suffolk.

## POSTSCRIPT.

Let this Epistle or Book be read in the Quakers Meetings in general, with a Spirit of Lowliness, Love and Meekness, by any who shall find freedom to read it, or any part of it, which the Reader shall think meet for to read.

LONDON, Printed for Francis Smith, at the Elephant and Castle in Cornhill, near the Royal Exchange, 1678.

parts of those who call themselves Unitarians and T. who among the  
 Unitarians, who do it upon the basis of the Jewish and think  
 they are doing good.  
 I wish to be understood to have said that the word of God is  
 the only authority in matters of religion. I wish to be understood to  
 say that the Unitarians and T. who call themselves Unitarians and  
 give not mind to the word of God, but to the opinions of men, are  
 very foolish and very much to be pitied.  
 But now I am going to show you that I mean to say that to write  
 in this manner.  
 I wish to be understood to say that the word of God is the only  
 authority in matters of religion. I wish to be understood to say that  
 the Unitarians and T. who call themselves Unitarians and give not  
 mind to the word of God, but to the opinions of men, are very  
 foolish and very much to be pitied. I wish to be understood to say  
 that the Unitarians and T. who call themselves Unitarians and give  
 not mind to the word of God, but to the opinions of men, are very  
 foolish and very much to be pitied.

This is a copy of a letter written by one of the Unitarians and T.  
 who call themselves Unitarians and give not mind to the word of  
 God, but to the opinions of men. I wish to be understood to say  
 that the Unitarians and T. who call themselves Unitarians and give  
 not mind to the word of God, but to the opinions of men, are very  
 foolish and very much to be pitied. I wish to be understood to say  
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POSTSCRIPT

In this Epistle of B. of the Unitarians and T. who call themselves  
 Unitarians and give not mind to the word of God, but to the  
 opinions of men, I wish to be understood to say that the Unitarians  
 and T. who call themselves Unitarians and give not mind to the word  
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